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THREE LECTURES

ON THE

HARMONIAL PHILOSOPHY

BY

HON. WARREN CHASE.

"How can we reason but from what we know?"—POPE.

Entered according to Act of Congress, in the year 1856, by WARREN CHASE, in the Clerk's office
of the District Court of the United States, for the Northern District of Ohio.

CLEVELAND, O.,
L. E. BARNARD & CO., No. 47 BANK STREET.

BOSTON, MASS.,
BELA MARSH, No. 15 FRANKLIN STREET.

1856.

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CANTON*

PREFACE.

In presenting this little volume to the public, I am only uttering sentiments through the press which I have often uttered before audiences, and which have often been, and sometimes pressingly, demanded in a form for deliberate reading and reflection. Should this work meet and supply an encouraging demand, it will be followed by others of a similar kind, with a more extended chart of the Harmonial Philosophy as it appears through the mental telescope of

THE AUTHOR.

LECTURE NO. 1.

BY WARREN CHASE.

The materiality of mind and the spirit world.

PREPARED FOR THE PRESS BY THE AUTHOR, AT LAPORTE, O., JAN. 5, 1856.

(From the Dublin Telegraph.)

"TWILL BE ALL THE SAME IN A HUNDRED YEARS.

'Twill be all the same in a hundred years !
What a spell-word to conjure up smiles and tears !
O, how oft do I muse, 'mid the thoughtless and gay,'
On the marvelous truth that these words convey !
And can it be so, must the valiant and free
Have their tenure of life on this frail decree ?
Are the trophies they've reared and the glories they've won,
Only castles of frost-work, confronting the sun !
And must all that's as joyous and brilliant to view
As a mid-summer dream, be as perishing, too ?
Then have pity, ye proud ones—be gentle, ye great !
O remember how mercy beseemeth your state ;
For the rust that consumeth the sword of the brave
Is eating the chain of the manacled slave,
And the conqueror's frowns, and his victim's tears
Will be all the same in a hundred years !

'Twill be all the same in a hundred years !
What a spell-word to conjure up smiles and tears !
How dark are your fortunes, ye sons of the soil,
Whose heir-loom is sorrow, whose birthright is toil !
Yet envy not those who have glory and gold,
By the sweat of the poor and the blood of the bold ;
For 'tis coming, howe'er they may flaunt in their pride,
The day when they'll moulder to dust by your side.

Death uniteth the children of toil and of sloth,
And the democrat reptiles carouse upon both ;
For time as he speeds on his viewless wing,
Disenables and withers all earthly things ;
And the knight's white plume, and the shepherd's crook,
And the minstrel's pipe, and the scholar's book,
And the Emperor's crown, and the Cossack's spears
Will be dust alike in a hundred years !

'Twill be all the same in a hundred years !
 O, most magical fountain of smiles and tears !
 To think that our hopes, like the flowers of June,
 Which we love so much, should be lost so soon !
 Then what meaneth the chase after phantom joys ?
 Or the breaking of human hearts for toys ?
 Or the veteran's pride in his crafty schemes ?
 Or "the passions of youth for its darling dreams ?"
 Or the aiming at ends that we never can span ?
 Or the deadly aversion of man for man ?
 What availeth it all ? O, ye sages, say ?
 Or the miser's joy in his brilliant clay ?
 Or the lover's zeal for his matchless prize—
 The enchanting maid, with the starry eyes ?
 Or the feverish conflict of hopes and fears,
 If 'tis all the same in a hundred years ?

Ah ! 'tis not the same in a hundred years,
 How clear soever the case appears ;
 For know ye not that beyond the grave,
 Far, far beyond where the cedars wave
 On the Syrian mountains, or where the stars
 Come glittering forth in their golden cars,
 There bloometh a land of perennial bliss,
 Where we smile to think of the tears in this ?
 And the pilgrim reaching that radiant shore,
 Has the thought of death in his heart no more,
 But layeth his staff and sandals down,
 For the victor's palm and the monarch's crown.
 And the mother meets, in that tranquil sphere,
 The delightful child she had wept for here ;
 And we quaff of the same immortal cup,
 While the orphan smiles, and the slave looks up ?
 So be glad, my heart, and forget thy tears,
 For 'tis not the same in a hundred years !

My poem-text, embodying the philosophy of the past and present, needs no comment. In treating upon the materiality of the spirit forms which appear to clairvoyants and communicate to us through the various modes of modern spirit manifestations, I shall endeavor to sustain my conclusions by the established demonstrations of science, and the fixed principle of philosophy, so far as they extend in that direction, and to go only so far beyond as facts will warrant the conclusions I have long maintained that we can only reason from what we know, but I cannot admit that the only source of knowledge

the human mind is the physical source. It has long been known that instinct in some animals conveys, even more correctly, knowledge, than the senses can to them or us, as for instance the honey bee, after loading itself by numerous angular and irregular windings among the flowers, however far it may have strayed from the unitary home, (for bees are associative,) takes a direct line, and usually arrives safely at the entrance of the hive. Many other animals have similar, and equally reliable instinctive knowledge where reason is wanting, and the senses (unless this be a sense) are entirely too short. human mind groping around in a physical body as a light a dark lantern, and *knowing* only what it can know by connect with its physical covering, (for all knowledge conveyed by the senses is by physical contact) has really only a sphere. knowledge limited to the range of the bodily contact, which would seldom be over six feet from the brain as a fulcrum for the lever of the mind. It might dig in the earth, and climb the trees, but would be very unlikely to trace the motions of the planets, or catch the lightnings, or map the milky way. The falling apple was a fact that set its image on the expanded nerve of Newton's eye, and by the likeness set there in the retina, his mind became cognizant of the fact, or effect of some unseen, unfelt and unheard cause of its fall. No physical sense brought the law to his mind, but he reasoned from what he knew ; and now we adopt his reasonings as facts, and make of them the bases of new reasonings, as he did of the single fact. Many a speculative reasoner starts with attraction or repulsion as the basis of his theory, and never suspects that any sceptic will ask him to prove the existence of such forces, and yet it is doubtful whether there can be a conclusive demonstration, or even a metaphysical, for the existence of attraction in matter or mind. Repulsions may be demonstrated as resting on pressure and motion, contact and elasticity in elemental and other matter, but what inherent power or quality in two bodies independent of other existence, can press or force them toward each other, and into cohesive embrace, is not yet

clear, save as an assumption based on the phenomena which we witness, and for which we never have adequate causes. It is not certain that the whole theory of attraction will not yet be overthrown, and like cold and darkness, be one day proved to be only a negative condition or effect of pressure or vacuum. We will now abruptly begin the scientific search after a spirit and its materiality, without, to us, tangibility. The microscope has taught us that many objects exist around us in great variety of form, and some with very delicate and complicated structure, entirely invisible to us, because as we say their bodies are too small to daguerreotype an image on the mirror we hold out, until they are magnified by the lens, but even this magnifying power has never brought a spirit within the reach of our normal vision, and the sceptic quotes this as a evidence that no spirits exist, at least near us, or in a form of proportions as vast as these microscopic objects. Even this would not be positive proof of non-existence, for we find as we increase the powers of our glass to magnify, new objects are continually intruding upon our sight, and it has long been a settled principle, that we can reach no smallest object, but that each smaller object may be divided to the end of our capacity, but never to the end of *its* capacity—that less when applied to objects has no superlative, but arrests the declension at the second term. We can deal with small and smaller objects, but never with smallest. Precious things are said to be done up in small bundles, but the *most* precious cannot never be reached by this theory. I shall not look after a spirit in this direction, or with a microscope. Its range is altogether too limited for our purpose. It will not enable us to count the stars, to render opaque bodies transparent, or to ascertain the diameters of the electric or magnetic globes, or the cubes, octagons or tetracahedrons that are so numerous about us; nor shall I seek in the telescopic range which reveals to us new systems and suns and planets, each time we increase the power of this aid to the physical vision of the mind, for although we have mapped off the heavens over our heads as we

ave the earth under our feet, and measured proximately the distance of Alcyone, and timed our sun with its planets in its orbituary round of eighteen millions of years, yet no telescope has enabled us to map the spirit world, or to ascertain that it is inhabited, or even exists at all. But it has given us new ideas of the magnetism of the universe in which we live, and taught us that many very large bodies exist beyond our vision even when aided by the most powerful glass we have yet been able to construct, thus as there is no *smallest* particle, there is no *farthest* star.

Positive science has been dealing mainly in these fields of research and experiment, and in the aggregation and segregation of forms combined and scattered in this kind of matter of which the physical human form can have tangible perception; instead of searching after and dealing in other kinds of matter which may be brought to the mind through other modes of contact and cognizance.

The mind which should suppose itself, through the body as a glass or instrument of contact, capable of reaching all varieties of material substance or existence, would betray an ignorance equal to the one who should suppose his telescope could reach all the stars, or his vision-scope could reach all the atoms. I am aware that theology in its abstruse and occult sciences prates about an *immaterial* substance, and turns the elements over to the field of Divine Revelation, and commands demonstrative and analytical experimenters to keep their profane hands off these holy subjects. Nevertheless, I shall bring material and experimental science in here to aid in searching for the spirit form, and ask the chemist with his crucibles, and the philosopher with his lenses, to aid in the search. Science knows only two terms to express existence absolute, something, and nothing. All *things* are material, and *nothing* is the absence of all existence. She has never succeeded in detecting absolute space or nothing, but has found a great variety of matter with widely different degrees and conditions of elasticity and subtlety. Some of which are not tangible to any of

our physical senses, but some of which, like the nervous vital fluid of the human body, are tangible to the mind or w power of the mind, and obeying it partially or fully, are sometimes made an instrument to reach and act upon by unconscious contact, physical and visible objects. Some experimenters have registered "odyle," or "odd," or "odd force," as an element of this class, and attribute modern spiritual phenomena to it as an agent under the control and direction of minds in physical bodies, but they have succeeded very poorly, or rather totally failed to demonstrate their theory by facts or experiments, except by the assumption of the *unconscious* action of mind upon this element, by which they could never fit up a reasonable theory for the extended intelligence communicated through the phenomena; for if they assume the general, or combined action of the mind of the town or city where they are exhibited, they betray a very great want of mind, or influence in action among the churches, for they are seldom defended by the "odyle." If that theory be true, this is truly an infidel country and soon will be more so, at least to sectarianism, for odyle will soon overthrow all its claims to revelation and inspiration both ancient and modern. The law of tangibility is the law of contact, and experiments have proved that all substances have not the capacity of contact. For instance, the solar ray has no contact with the perfect glass. True, the ray refracts in its passage, but it is not arrested, nor does it penetrate or remove the glass. The glass does not feel the ray. They are intangible to each other. So of the electric current running along the wire, or passing through the metallic plate. But the iron feels and arrests the solar ray, and the glass feels and arrests the electric element.

Suppose we introduce an element even more subtle than electricity, or the nerve or vital fluid of our bodies, and more intangible than the odyle of Prof. Mahan, but which is inherently a property common to all substances, of aggregation into forms with diameter and circumference, (properties of forms,) but utterly and entirely intangible to the kind of matter

er of which our houses and our bodies are composed, and the mind of our friend who has ceased to use a body of flesh and bones, stands beside us in a body composed of this intangible element. How shall we know he is present? We may pass our ethereal hand through his frame in any direction, and he may do the same to us, and neither of us feel a contact. If we have not an elemental or spirit body like his, there could be no contact, and if we have it, may be so covered and blended with this ethereal one through which alone the mind now feels contact that we may not be aware of the contact even if our friend is. The entranced clairvoyant sitting beside us without the use of control of the physical body, but with a mind using a new microscopic vision, which takes cognizance of that element, declares the friend is here, and with a new sense opened, and the old closed, declares she can both see and feel the friend. The sceptic puts his hand out and says, "'tis a phantom—there is nothing here." The spirit does the same to the sceptic, and says "you are a phantom." There is *nothing* where you pretend to stand, for I can put my hand through and through the space. "But," says the sceptic, "this clairvoyant sight is not right at all. There can be no spirit here. There is no spirit." So the ignoramus said of the Astronomer's discovery whose glass he would not look in lest he should see and believe a heresy. "Your existence," says the spirit, "is only a shadow, a charm, transient and unreal, ours is the real, the permanent, the tangible, the sensitive, the eternal." The sceptic laughs and retires, wondering at the mysteries of clairvoyance. Then we ask a Theologian if there could possibly be a spirit in human form in the room and invisible? One teacher of theology says no, for spirit is immaterial; and of course could not have form. Another, and more ignorant and superstitious one says yes, by a direct agency of God, but it would be a miracle. Then he turns from these two absurdities and asks the student of material science, and he says no ; for if its diameter was sufficient to bring it within the range of the vision, and it was composed of matter, it must be seen, then, the mind itself in-

quires of the student if all kinds of matter are visible. The answer is at once given in the negative. But, says the student, matter that is invisible and intangible, has no forms. "How do you know," says the mind, "if you can neither see or feel the substance of which the spirit's body is composed, or your glasses will not detect its existence, how can you determine that it has no forms, or that it has not the property of tangibility to itself, and of aggregation and segregation as much as the matter you deal with?" "I do not believe it," is the only reply. Go look in the glass then, and see the mercury mirror back your likeness in perfect form, and inquire why the glass does not come in contact and destroy the form as it passes.

Go sit in the daguerrean room, and let the artist place yourself where you can transfer your features in perfect resemblance through a glass, and set them on a plate where it may remain for years in the parlor of your friend, then tell me what it is on the plate, and how it came there, and you have begun to understand the philosophy of transmissions that will lead to, and become the basis of spirit forms and their power to be and stand in our midst. Let us place the expanded and senseless nerve of the clairvoyant's eye, and we will take their likenesses and describe them to you, for in that peculiar condition, the plate is ready and the kind of matter of which the spirit's form is composed is visible and tangible. Shall we deny that condition? It is demonstrated constantly. The fact cannot be denied of a man with extended sight and increased vision without the use of the physical eye. Have you any more reason to deny the capacity to see elemental or spiritual forms than you have to deny the capacity to see through walls of any kind of matter tangible to you? if so, give us your reason. The clairvoyant has a vision that is not restricted by the laws that govern your retina in its vision. Your philosophy teaches you that there are elemental substances beyond the reach of our physical sense, and reason ought to teach us that these elements are not acting a useless part in the universe, and may be for aught we know through the senses or reason constantly aggregating and

regating forms in infinite variety and beauty. There is certainly no demonstration of science or principle of philosophy (we reject theology, which I do not admit as a science) which conflicts in the least with the materiality, and the individuality of forms, both with and without human minds in the elemental world as well as in this, and there is certainly the best reasons to suppose if our minds have existence, that they will naturally cling to friends and places, and if possible, visit and with them when the law of their existence will admit.

So far as experiments have yet been made, science has proved that no individual object moves without contact and pressure internal or external to itself. Hence the necessity of giving attraction a positive existence as a *force*—a word often used as substantive to denote a real existence. Time, and I believe will prove that no such force exists, but that all motion now attributed to attraction, is caused by the tact-pressure of mind internal or external to each object moved, whether a sun, a globe, a rock, a tree, a bird, a man, or spirit. The theory of mind, its existence and action on matter is as yet but little understood. Doctors of divinity have prevented as far as possible, experiments and encouraged writers and metaphysicians from thought and research in that field, claiming exclusive control for themselves, having little disposition to explore or prospect for hidden treasures which lay in abundance awaiting discovery. It has long been settled in the minds of the most profound philosophers, that the quantity of matter in the universe could never be increased or diminished; or in other language, that creation and annihilation are absurdities to a scientific mind, and appropriate terms only for the ignorant and superstitious, but the fact of the real existence and materiality of mind has recently been established. The speculations of Berkeley and me and Reid and Kant and Compte, have at length been superseded by a still more positive philosophy, the best dictum of which will be found in a work entitled Christian Theism, the last prize Essay called out by the forty year donation

of the generous Scotchman, and a work with many errors asserted to bolster up a failing system of theology, but still best and ablest work on metaphysics of the last half century and well worthy the perusal of every student of mental philosophy.

If we could adhere to science, very simple experiments might prove the materiality of mind, and when it was once proved to have positive existence, no power could annihilate it. It must endure forever. The phenomena of nature are the alphabet of God, and we might easily read in them the evidence also, in our own bodies, of the material contact in obedience to the will producing motion in the fact that the mind does not do it by direct contact, but by agency of an element holding a relation of contact with mind and body called the nerve or vital fluid, does not change the law or the fact. The evidence is as complete of contact, as of materiality, as if the contact were direct. The power of mind to act upon and influence persons and objects at a distance, is also, when such action is produced without agency of the physical senses of the subject acted on, another evidence of its materiality. Nothing can never produce an effect or an action, nor can motion be produced by non-existent.

The unity or indivisibility of human minds is not so easily proven. The transition without dissolution is perhaps the strongest proof we have that each human mind is an entity and has in, and of, itself eternally individualized existence. Human minds like human bodies, were aggregations, they would surely segregate as all bodies do under a uniform law of matter and motion, (for whatever has one end has the other whether in measure of space or duration of time,) but if they are indivisible, their life is surely eternal, for they cannot be annihilated. That we pass one transition, or death, as it is usually called, without losing our identity or individuality is not proof of eternal existence. As well might the butter assert its immortality because it had escaped the crystallization of its embryonic life;—for our earth-life is evidently only

bryonic life ;—the spiritual, or elemental, being the real and developed existence of man as the butterfly is of the caterpillar, the frog of the tadpole. The theory of immortality for man can only rest on two positions, to be sustained by science and philosophy, viz. the eternal existence of all matter, and the indivisibility of the human mind. The capacity of the human mind to clothe itself with an outer and coarser material form, and to hold that form in cohesive affinity with positive and negative relations expressing sensation and consciousness of it, and *not* without it, is already proved by daily observation of the birth and growth of human form on earth, and by the appearance and identity of the same individual minds in elemental bodies, we prove they have the same positive power over other kinds of matter, as over this of which our earth is composed, and we may reasonably and philosophically conclude, that the relation of mind to matter as positive to negative will never cease, and thus each mind may forever clothe itself with a form at different periods and in different conditions, with different kinds and qualities of matter composing each body. Mind which exhibits no change in itself, is doubtless the cause ; of each and every change in matter. I use these terms—mind and matter, to distinguish positive and negative existence, because we are more familiar with the terms and the application, I give them, but positively, and philosophically speaking both are matter, or material, but holding fixed and eternal relations to each other. Mind is ever positive, matter ever negative, mind ever masculine, matter ever feminine. The twain in sexual embrace produce motion, life, sensation, intelligence, and extacy with all their retinue of attendants, of which love is one and a prominent one in the human world, for some writers assert that "God is Love." This is as proper and correct as to say motion is God ; or to say extacy is God. Love is an emotion, and the child, or result of a sexual or cohesive expression of individuality in or between mind and matter, and seeks a repeat in outer forms of the condition that produced it, and this we call sexual, or love attraction, or as

Davis calls it, "blood love." The same emotion expressed spirit forms, or above blood conditions, is called purer a higher and spiritual love. To the vegetable and animal ki doms, blood love is the highest phase of expression. The man has a capacity for a higher, and should rise above the imal and express its highest capacity of affinity. But this s ject belongs to another lecture, and has no right to intr itself here.

The science of phrenology rests on the theory, at least its reliability, that mind is unchangeable and uniform in its c dition and power, and makes its expressions and acti always conform to the outward garment or physical fo Measure and texture of body always denote expression o *not quality of, the* mind embodied there. The expression, acti and power of a mind is ever determined by the condition of body at the time. Hence if we would have harmonious con tions, and happy lives, we must bring the body, not the mi into harmony, health and accord. The mind is always rig and pure and true. People talk of changing their minds. person changes his mind. Changing the action is not cha the mind more than motion is changed in a winding stre every time the course is changed. Motion is intrinsically same whether in right lines or curves or spiral. So hu minds are intrinsically the same whether in bodies that swe or pray, sing or cry. Change the conditions, and each w have another expression and action. Hence praise a blame belong to no condition. If you are unhappy, cha the condition of your body and the circumstances, and you w be happy. If your body is diseased, degraded, polluted, he elevate, purify and refine it, and you will be better and happ as a consequence. "God works in the working soul." Ha piness, harmony, and heaven are synonymous terms, and a here or any where, without reference to place or locali They are only conditions. The Indian's heaven is in his w forest-home where mountains rise, rivers flow, gigantic tre and huge rocks stand boldly out as steeples and castles do

home of civilization. If he is in harmony with that condition, then his measure is full as yours or mine may be in widely different conditions. Change our organizations and each man is still at home and happy, and that, too, without any change of, or in, the mind.

We have long known that certain refined and sensitive organizations among us were susceptible of keener suffering and finer enjoyments than other persons. Some have supposed this was owing to a peculiarity in the *mind* of such persons. This is a very great mistake. All minds are alike, and have a common condition and existence, or as some suppose, common origin, although I do not admit an origin at all, each mind is but a portion of the Divine mind, as each drop in the ocean is like the ocean in quality. This earth is not a manufactory of minds, but it is a manufactory of bodies in a great variety of forms, qualities, and combinations, and ever exhibits as great a variety of expression of character and condition. Learn the law of correspondence, and you will soon learn how to be happy and who is happy? Nature teaches us if we would but look upon her the lessons of the experience of those before and around us. For instance, the human mind through alcoholic and fermented liquors, wrangles, quarrels, fights; through tobacco it swears, utters profane and useless language, and through the flesh it relates and repeats vulgar and bawdy stories, it leans to lust and pollution. "Man grows like what he eats on," not in mind, but in body, and the expressions of mind are ever in correspondence to the character and condition of the body. Feed a child during its growth principally on pork, learn it to chew tobacco and drink rum, and you will have a good subject for war or a prison. He or she is almost sure if in a city, to graduate from a brothel; or if with large education, from a church, for the church never teaches its students how to live a reform, but saves by grace through faith, and calls the "gift of God." It is true many persons use tobacco and do not swear, but it requires a strong control from the organs of the brain to hold the horses sometimes. They think

swear, if it does not get out in words, and might as
speak it, except for the influence on others. Perhaps w
alone they do. So all flesh eaters do not tell vulgar stor
but all would if pork was the principal article of their fo
It has its influence in this direction in proportion to the qu
tity used, beside carrying scrofula into each system that uses
But this subject of diet, too, has its home in another lect
and has crowded itself in here to the exclusion of other mat

The most refined, delicate, and transparent human bod
give the keenest expression to mind, and thus the highest t
to the key note of the soul uttered through them. Have
not good reason to suppose this law holds true in the elemen
or spiritual body as in these ? If so, then then the suscepti
bility to pleasure *or pain* will be greatly increased by the cha
of body, and by that law we may at last find a hell hot eno
for the sermon of any orthodox priest in the other life. If ang
hatred, prejudice, scorn, contempt, ridicule, envy, and th
troop and train pass along into this new and more sensit
body and utter their expression in pulsations in and throu
it, what a keen sensation of suffering must be the result. I
if the opposite, or love, harmony, charity, kindness, sympat
make the expressions in that body, what thrills of delight m
pulsate through such a sensitive body. In view of this, h
essential that we settle all our accounts with each other he
turn the enemies to our happiness out of our physical a
earthly body, that they may not aid in composing in substanc
or expression, the condition of the new form, for the new bo
is manufactured and organized in the earthly form, as a sh
or tenement, and it would be a misfortune in us to start
into the spirit life, as the boys say some wild birds do to
with a piece of the shell on our heads. "First be reconciled
to thy brother, then carry thy gift to the altar."

We are now certain by recent experiments and circumst
ces, that our minds hold on to existence in conscious indivi
alized forms through one transition, and it would be wel
get a good outfit for the journey over Jordan. We h

o learned the character of the climate there, and we had
ter carry peace than warming-pans. Charity is better than
idle dogs for that country ; meekness better than jewels ;
mpathy than pickles ; love than brandy ; and we had better
in such stores as may be of use on arriving in that "land of
living." Let us study botany rather than novels, for flow-
are abundant in that elemental sphere, at least so the vis-
itors from this, and those who live in that life, both say, and I
not see why they should not grow there as well, and even
ter than here, probably even more rapidly than the salad
Cross, raised from seed while the cook was roasting the
f steak. Let us study music, for our friends say it abounds
that country. Let us learn to love one another, for our
ends say there is the sphere of harmonies, and happy love
e, where "heart clings to heart, and hand joins to hand,"
pure and holy affinity. Would this not be better for us,
n here, than whitling shingles, grinding tobacco, or raising
I burning it as a sacrifice to the tyrant custom, or habit,
uld this not be better than going to war to bring our fellow
ngs over to that land prematurely and without an outfit ?
I think. So I feel. So I talk. So I mean to do. Brother,
ter, will you join me in an effort to reform ?

LECTURE NO. 2.

BY WARREN CHASE.

The three expressions of Religious Devotion: Idolatry, Pantheism, and Spiritualism.

REARED FOR THE PRESS BY THE AUTHOR, AT CLEVELAND, O., JAN. 30, 1856.

THE VOICE OF MEMNON.

BY OWEN G. WARREN.

Thus said the priest at Memnon's shrine,
 "Behold the morning ray,
And list your gods mysterious voice,
 That hails the rising day;
The orb arose, the strange wild sounds
 From lips of stone came forth,
And the many myriad sons of Nile
 Bowed low to kiss the earth.

Up rose the royal Priest and said,
 "Oh, Egypt! hear your god!
This sinful realm is doomed to feel
 'Ere long his venging rod!
Bring forth you offerings; let your gold
O'er heap the sacred shrine,
 And strew your gems the altars round,
To ward the wrath divine."

Then Egypt rose and brought her wealth,
 The throned Priest sat and smiled
The mountain mass of gold and gems
 To see around him piled;
The humble subjects knelt around,
 And as the monarch bid,
Reared Temple, Obelisk, or Sphynx,
 Or deathless Pyramid.

Blind error holds the world in chains
 Not less in this proud day,
Than when to Memnon's warning voice
 A nation knelt to pray.

Whate'er is hidden from the crowd
 They worship as a god.
 A monarch crowned, a woman veiled,
 Or superstition's rod.

They kneel before the king in awe,
 And die beneath his frown ;
 Nor deem that all the difference
 Between them, is the crown.
 They give their gold, their toil, their blood,
 Their intellect's best powers,
 To build his palaces and fanes,
 His navies and his towers.

To superstition's rod they bow :—
 Needs but a Priest's command
 With threats of the immortal's ire,
 To terrify the land ;
 And be it war, or be it peace,
 Crusade, or gaud of state,
 Up rise the people to obey
 And ward impending fate.

Chain down the mind, seal up the eyes,
 Lock fast the lips, and then
 One fool enthroned can lead to death
 A million captive men.
 To them a spell of mystic power
 Is drawn round Priest or King,
 'Tis his to rule—'tis theirs to kneel ;
 As to some holy thing.

But banish error, break the gods
 Of gold and lifeless stone,
 Lay bare the cloister and the shrine,
 And make their secrets known.
 O'er superstition's long deep night,
 Let truth but shine, and then
 The Memnon voice that hails the morn,
 Shall whisper peace to men.

The idol's dower shall be reclaimed,
 The priest shall hold the plow,
 And those who bowed to sinfl men,
 To God alone shall bow.
 The sun of love and truth shall pierce
 The mists of earth and sea,
 And man unshackled look to heaven,
 And feel that he is free.

Religion like all, or nearly all, of natures exhibitions, has a
 itarian development, and expresses usually in the individ-
 and the race, three distinct phases or planes. The first
 lowest form, and that which corresponds to love, to Wo-
 , to motive-power, to the social phase of human aggrega-
 , and to the first of each threefold or triangular develop-
 t in the material, elemental, or mental world, is Idolatry,
 embraces all forms of worship in which devotion is paid to
 object, a *thing*, a *person*, or a *being*, which the worshiper calls
 . It does not change the nature or character of the devo-
 , to change the substance of which the god or pagoda is
 posed, whether it be of clay, or stone, or wood, or gold,
 esh, or spirit, or the most refined element of which a form
 be constituted. The object is still an Idol. The charac-
 quality and composition of the thing or being, only deter-
 es the degree of taste and refinement in the worshipper.
 still idolatry, so long and so far, as it conveys or attaches
 tion to an, or the object, or god. *A God*, or *the God*,
 sys denotes an object and expresses Idolatry These expres-
 s always point to an object, and every object can can be
 prehended by the mind, or surrounded, which is to compre-
 l in the sense we use the term. Every being, person, or
 g, has diameter and circumference, and by them we can
 sure every object, whether we call it God or any other
 e. It does not remove the worshipper from Idolatry to
 e the being out of reach of the person worshipping. It is
 a low form of Paganism to carry a God about one's per-
 but not so far removed from the practice of carrying the
 aled will in a book about the person as some human beings
 who have advanced only in degree in Idolatry. It is as
 ly Idol worship to send the veneration to the sun or stars
 a car of Juggernaut, or a statue of Diana ; philosophically
 positively speaking, it is the same kind and phase of devo-
 to worship a Christ, or a spiritual being set up in the
 ll world beyound the external sight and senses, as to wor-
 a stone or wooden god. The composition and quality of

the object can never alter or change the nature of the devotion, nor can the place where you set up your object or image change in the least degree the character of the worship. The degree of progress in the individual or idolater, is all that is manifested by these conditions. It is an evidence of our advanced idolatry, to place the God in the ideal sphere, and compose his body of a rare and highly etherialized element. Nor does it change the nature of the devotion of the idolatry to increase the real or ideal power and attributes of the God. Every man clothes his God with such attributes as his capacity can furnish. There are men now living upon the earth whose power and capacity exceeds that of most Gods which, or who, have received the devotion of mortals, and there are, no doubt, millions of beings whose conditions are vastly superior to any idea now entertained by a mortal concerning a personal God. The man who carries his God in his pocket, tied up in his hair, clothes him from his own mind with all the attributes, and qualifies with all the adjectives his storehouse can supply, and a Chapin or Beecher, or a Parker, do no more. They have placed their God, or Gods, (for I am not sure they all worship the same one) a little farther from themselves or from their hearers, made him, or them, of a little finer material and ideality, clothed them with more and higher attributes, each and all in accordance with their refinement, mental development, and the age and country in which they live and preach. There is no reason or philosophy which can terminate Idolatry with the composition, position, or attributes of the object worshipped ; and no reasoning mind will ever attempt to define where Idolatry ends and leaves an object and centralized devotion on a being, or thing, or individual.

Let no one accuse me of treating his form of worship as a sin, or even as an evil. It is not more a sin to be an Idolater than it is to be a child. It is the childhood of Religion, as natural and legitimate as our physical childhood, and naturally precedes our higher religious expressions as the physical wants precede the mental and spiritual, or as the demands

our physical nature precede those of our intellectual. All men are by nature religious. A human being without religion, would be what nature cannot furnish. It is an essential part of all and every human being. Persons in one plane do not always perceive it in those of another plane, and hence we call them Atheists, but in a true, an absolute, and a philosophical sense, there never was, and never can be, an Atheist. The honest and sincere devotion given to the highest object we can conceive of, is true religion, or *true* devotion; and is all that can be required of any person.

More than nine-tenths of the human race on earth at this time are in the plane of Idolatry, and a vast and almost innumerable host of those who have left the earth, are also in this plane, for a change of body does not always change the religion of the mind. All forms of sectarian Christianity are idolatry in a refined form, and far advanced from some of the pagan forms of worship, and perhaps below some of the wild savages, for the Indians of our continent actually had a Great Spirit-God, ideally superior to the Incarnate God of most Christians. All persons, and the race will as legitimately grow out of these forms of Idolatry as they grow out of childhood, or child-clothes, and they would be very much like the child in his father's boots, coat, and hat, to get on a higher form before they had out-grown this. When we become men, and women mentally, we shall put away childish things. The dolls of the little girl, and the toys of the boy, are laid aside for real children, and real dogs, horses, &c. So will your little Idol be laid aside, and neglected for a real conception of God, *not a God, or the God—but God!* Idolatry, too, has its three-fold expression. Its sensual or material phase, in which its devotion is paid in sacrifices or offerings of beasts or grain, or gold and valuables, as an atonement, to obtain thereby a favoritism. And, second, in prayers and ceremonies, personal offerings, pilgrimages, penance, vows, deeds of charity, flattery and personal sacrifices. And, third, belief in creeds, doctrines, dogmas, Christ's atonement, the love of God and the forgiveness

of sins for Christ's sake. There is really not less Idolatry one than the other, but only a different degree of Idolatry devotion. It is not less an Idolatry to worship a Holy Ghost than to worship the Ghost of Hamlet, or Banquo, of Moses Swedenberg, or Cobbett. It is only in degrees ; for it is ghosts and only ghosts, whether you apply the term Holy, or another term, so long as it is a being, or person, or thing, the spiritual or elemental, or ideal life. Again, I repeat, that in classing Christianity with, or rather in Idolatry, I am not condemning it as sinful, or wicked, or bad ; but on the other hand, I esteem it as a virtue to be a sincere Christian, and express the honest devotion of the soul in that higher, or highest phase of the religion of childhood. God, angels, spirits could expect no more than the honest devotion of heart—up to its maximum capacity, and he that gives this, does all his religious duty, and fulfills the requirements of his devotional nature ; when, and as the capacity changes,—the quality not always the *quantity* of devotion will change, and new ideas, perceptions, appreciations, and capacities will change the expression of our devotion always growing and refining with our knowledge. Many modern Christians, honest in their devotions, and rising to their highest capacities and appreciations, suppose they have attained the perfect and ultimate system of devotion, and thus all the world must come to their standard, but this is also the case with many planes below them. The Mormon, and Mahomedan, and Pagan, each expects the same for their religion, and with equal propriety, except that the best phases of sectarian Christianity are in advance, and one or two sects are on the very verge of the next phase, as for instance, Unitarianism, running through Theodore Parker and Ralph Waldo Emerson, grows into the next phase, Pantheism.

It is of no consequence that those who are blind cannot see religion in these advanced phases, or in Pantheism. Emerson is not less religious than Bishop Hughes, or Dr. Dewey ; nor is any full blown Pantheist less a man of devotion than the very

Pagan Idolater. He worships in another phase of devotion and development. The lowest forms of Idolatry require a visible and tangible God. The worshipper must see and *feel* his God. A little further along and he can dispense with the sight, or tangibility, but must see the Sun or Moon, Ark, or other object, then a little further, and he can give up the sight of the seer, or prophet, or priest, and send and receive messages through these mediums ; then a little further and he can dispense with all sight, and lodge his God in the ideal realm away from sight and sense, and then send all his devotion and bestow it on the idol God in the ideal realm, then loses *it* from the God entirely and becomes a Pantheist, or a creature of both and natural development, leaving off the small clothes, the little and big idols, and becoming a man in religion.

All belief in special incarnations, special providences, intercessions and Divine Providences, miraculous manifestations of supernatural powers, actions and exhibitions, belong to Idolatry in some of its forms. The Pantheist discards all these as the developed mind does the phantoms and goblins of boy and the dark. Idolatry is the religion of ignorance and innocence, which pertain to childhood in the individual and the race. It is made up of especialities. The God is an esentiality, and especially endowed, and makes especial manifestations, and has especial favorites and pets in this life, and the next, if there be a next, for all Idolaters do not believe in a next life. God is personal, and of course tangible by some of the senses physical or mental, for all who believe in a God must have one with form, and of course possessed of diameter and circumference, and thus be comprehensible by the mind. A chosen God can have a chosen people, a band of chosen servants, and he will of course bestow favors on his pets and favorites. There is really very little difference between the children playing with their pets and the God playing with the devotees in the phase of Idolatry, or the devotee eating of his God and his attributes, and laws and dealings with man. Both are good enough, and proper in their places,

but are poorly adapted to manhood. One more century will see the ratio of progress of the last ten years, in our country, will be sufficient to carry the Idolatry from our nation to the museum where it may be preserved as a relict of the early time, and as precious as the bones of saints in the cathedrals of the Mother Church. The dim bible light will be superseded by a bright sun light, and the Idol God will make way for other and higher worship. The swaddling bands will be laid aside. The "leading strings" cut asunder, and men will walk out of these Idol creeds in freedom of thought and expansion of mind, and will no longer need a God to carry in the pocket, or to stand in the temple, or to reign on a throne of ivory or gold in the ideal realm. Pocket idols and pocket revelations will lose their special sacredness and man will no longer bow in prayer to Gods of wood or stone, or sun or stars, or beast or man, or spirit, or ghost, or king, or being here or any where, but he will not have less devotion or veneration than now, nor be less religious and virtuous, but far more, and have and express far higher and better devotion than in this phase of Idolatry. I am aware this seems terrible infidelity to an Idolater, but it must come.

I come now to speak of the second phase of Religious devotion, or Pantheism, which is the religion of intellect, and corresponds to man masculine, in humanity, to the will or executive power, to the political phase of aggregation, to the summer of the three seasons (for the seasons are only three—spring, summer and autumn, the winter being a transition or death). Some persons, and indeed most persons in the plane of Idolatry suppose there is no devotion or religion in Pantheism, but this is only because they cannot see in this intellectual religion the devotion of their own phase. The real Pantheist is as much, and as really a man of religion and devotion as the Idolater. Some persons are born with organizations adapted to, and which carry them into this phase as soon as the brain is ripened, even without any action or reading on the subject, save what is presented in nature. These persons are often very

uch blamed by devotees at the shrine of Idolatry, and are often called reprobates in religion. But the majority of persons reach this phase by the exercise of the intellect. Most distinguished scientific and metaphysical minds, who have lived during the last two hundred years, have been in this plane of religion because their reasoning powers were too much unfolded to remain in the plane of Idolatry. Idolatry never reasons. atheism always reasons. Many leading minds in the churches have also reached this phase, but expediency and the condition of the minds of the great body of the devotees have prevented them from expressing their real belief. Indeed, one declaration or admission of many religious writers and speakers leads directly to Pantheism in the immateriality of God, of mind and of the spirit-world, for this is equivalent in science to a denial of their existence, except as admitted by the Pantheist as resulting from, and expressed by the material and tangible substance of our earth and other bodies like it in tangibility of matter. The Pantheist has no personal God; no individualized or special incarnation, and in fact, no incarnation at all, nor to him, mind or its exhibition, is a phenomenon of matter, and like the shadow disappears when the substance is removed which presented it. To the developed Pantheist, or the worshipper in the first plane of this phase the earth and all appurtenances thereunto belonging, is God, all the God there is, he says, because this is all that he can recognise as real existence. But the more expanded mind takes in the stellar region, and some of the elemental substances which fill the apparent space between these bodies. To these substances they attribute causes, all motion, life, sensation, and intelligence, because they only find them expressed in and through this kind and condition of existence. They deny the absolute existence of mind, because they could not find it with the scalpel or in the crucible of the chemist. They found no more difficulty in accounting for the magnificent motions and exact order of the solar and other systems, as resulting from the orbs themselves, than they found in accounting for the exhibitions of

mind in man, or instinct in animals and plants, and they could no more find God by dissecting the systems of worlds than they could mind, by dissecting the man, and hence they worshipped the negative sides of the universe, because it was tangible to their faculties, and could thus be reached. All they could give evidence of as an existence was to them God, and they let their devotions flow to the material or negative side of creation as God. They took the Pagan's Idol and melted it to show him there was no God about it, more than about another lump of clay or stone or gold. They pointed the superstitious worshipper to other suns to show him his God was not God, or so, only one of many. They pointed the worshipper of Christ to his defects—submission to material law, and to the precepts and examples of other good men to show he was no more God or a God, than other men, and while they refused to worship him, they esteemed him according to his merits, as they understood them. They denied and entirely repudiated the Divine revelation of the Christian by positive proof from science and its errors, absurdities and falsifications. They melted down and dissolved all forms of Idolatry by reason, as the sun does the frost in a clear morning. Pantheism in good hands, was always invincible to Idolatry, and in every contest left its victim floored, or skulked away behind the superstition and ignorance of the age. All miracles and especial providences were easily shown to be either natural occurrences, or not to have occurred at all. Under this phase of religion, superstition and Idolatry seemed to be fading fast, and Pantheism seemed destined to triumph as the religion of manhood and of the earth. It did not necessarily deny a spiritual, or elemental life, but usually denied it because it had not sufficient tangible evidence to sustain and defend it. A few Pantheists were, however, believers in a spirit life as succeeding this, but had no conception of its duration, or of the conditions of its existence. The principles of philosophy, the laws of nature, the demonstrations of science, the facts of experience, the conclusions of reason, were the creeds, the liturgy, the beliefs

the prayer book of the Pantheist, and with these he could and does overthrow all structures of Idolatry and superstitious devotion to a personal and Idol God, and especial revelations and providences. The distinguished men and women of Europe and America, who have stood out on the face of society in bold relief during the last two hundred years, have been mostly Pantheists in religion, and they have not been wanting in devotion, but have only been wanting in Idolatry. Pantheism has at last met a foe man "worthy of its steel," and one before which it falls as Idolatry does before its more potent weapons. A phase and system of religion holding to it the same relation it holds to Idolatry, and that is termed Spiritualism, or more appropriately Harmonialism. Idolatry fears, ringes, prays—never reasons. Pantheism, reasons, respects, admires. Spiritualism reasons, admires, loves, venerates, sees and feels.

This third phase to which I have now so legitimately arrived in my discourse, has its correspondence in wisdom, in the judicial power, in the conjugal relation of mankind, in Religious in the aggregation of society, in Autumn of the seasons, coronal or moral and superior regions and organs of the brain. It is the ultimate and truly harmonial condition and age of man in the individual or the race, and in its religious devotion gives the superior expression to this high and natural desire of our nature. Spiritualism supplies to the material universe the other side and half of itself, and like the theory of Copernicus proved by Columbus, gives us the true form and condition of ourselves and the world. To use a figure, Idolatry was the garden of Eden and its pair of especial pets; Pantheism was the flat earth, and the tribes and nations, and spiritualism is the globe and its races with distinct and numerous origins. Spiritualism supplies to the universe the real, substantial, and material condition of mind and its action on, and in, the negative substance called for, convenience sake, matter, and exhibits forms aggregating, sublimating and segregating continually and eternally without diminution or

increase of either mind or matter, and forever producing this contact and action, motion, life, sensation, intelligence and development, and thus a new phase of devotion is presented another side to man individually and collectively, and to a tangible existence a positive is supplied to its negative, and the harmony of the universe is at last discovered. Spiritualism admits all the principles and demonstrations of Pantheism and supplies to it what it always lacked and felt the need of an active and motive-power with intelligence to account for intelligence in objects, for Pantheism could never show how intelligence could come from a source entirely devoid of it and while it could easily show the fallacy and defects in Idolatry it often became entangled in its own reasonings and found a web of its own construction holding it in meshes too strong for its power. The Spiritual or Harmonial philosophy did not supply a personal God to worship, but it did supply a Divine Mind to the Infinite universe, and it was like letting in the sunlight upon the darkened earth. It also found and established the existence of a human mind to each human form and of course according to fixed principles of philosophy and Pantheism proved it could never be annihilated or cease to exist. It also found why and how the exhibitions of intelligence could legitimately find expression in the universe and in matter. Spiritualism carried the devotion of those who had reached it to Divine Mind, while Pantheism had centered on negative matter, and found God or mind everywhere, in every form of which the senses or the reason could take cognizance, forever revealing law and order, facts and truths, to each, and through each, individual form, it had no difficulty in proving immortality for man, for it found him a mind, and a unit, or entity, and forever indissoluble, and while he acted on and in a negative form of matter as a body, and an aggregation only temporarily he had in himself eternal duration, and might safely say he was possessed of all power in heaven and in earth, for he was positive to all conditions of matter but himself, and could use each form and leave it without being himself lost or destroyed.

y the separation ; and deprived of one form, he could aggregate and organise another of similar or dissimilar matter and gain enjoy for a season in it a sunshine of existence as the Divine Mind does in its worlds. The true infinity was now introduced to the mind and comprehension of man by spiritualism, or what would be more proper if an *ism* must be used, *mentalism*. Many persons call themselves spiritualists who are only Idolaters, and some who are Pantheists, but the true Harmonial man or real spiritualist has outgrown all these child-clothes and has no Idol in Book or image, but has God or Mind in every thing and everywhere, and ever worships the infinite and the everywhere God, not the throne God, or the God of Moses and the Jews, nor the Jesus of the Christians, nor the earth or earths of the Pantheist, but his God is, and was, and will be when all these forms change and reunite in other forms. The never changing mind of the Universe, ever-changing matter and acting on it in forms, becomes the God, and draws out the devotion of the true spiritualist and it can be expressed anywhere and any time, for Divine mind is really omnipresent and omnipervading. No century-rule used to measure time can determine his age, nor any league-rule find and determine his diameter. I say *his* and use the masculine, because mind is masculine or positive and not because Idolaters usually have a man-God, or God-man to worship. Mind is always masculine, matter always negative, and cohesion, is the sexual expression of a certain condition and combination of mind and matter, so is life and sensation, and intelligence, each in its respective plane, but of these I shall speak more properly in another lecture.

I have now laid out these three phases, and every human being is paying his or her devotion in one of the three and each may register and station, or examine and report him or herself where and as he or she pleases at leisure. All are on the line and all have devotion, and all do express it. All persons do pray, for prayer is only wish, or desire and no person can be or exist without it, nor can any person express

this to a thing or power or existence which he or she believes to be inferior or only equal to self. The answer or response to prayer may be expected through, or from, an equal or even inferior but some power is recognized as superior and acting and through the instrument. Fear is the peculiar attribute of Idolatry. It ceases in Pantheism, and in independence and manhood. *Try, and do, reason and learn,* are the peculiar attributes of Pantheism. Love, deep, sincere, fearless, ardent and overflowing, is the peculiar attribute of the spiritual religion. All fear ceases in the mind of the true Spiritualist. Death, hell, and the grave lose all their terrors and man has only love in the place of fear, and looks to each change which nature provides and presents to him as a step leading higher and to a still better condition for enjoyment. He fears no terrors of the law and expects no particular day of judgment but every day is his day of judgment. He has no tyrant with iron rod and shining crown of diamonds to appease but an ever present mind smiling through immutable laws which are ever working out happiness for each being in harmony with them. He depends on condition for happiness not on belief or faith and ever tries to put himself in true relations with the laws of nature and God. To the Idolater, the Spiritualist is like the Pantheist, Infidel, for he has no personal God; and is to such person as the Christian with his spirit God, or Holy Ghost is to the Pagan with his Pagoda, the latter cannot see or touch the Christian's God, and hence concludes he has none. So the Christian cannot comprehend or mentally recognize, measure and surround the Infinite Divine Mind, and hence concludes spiritualists have no God, and little or no devotion; but manhood will dissipate these toy Gods, for the individual and the race. Every person with a body weighing two hundred pounds and measuring six feet in length is not a man or woman, for many such are only children even after they have been to college and come out with a parchment and honors, and indeed these colleges are, to use again a figure, places where a band of unyielding metal is put around the head to hold from expansion.

the intellect often, and expand the perceptions in digging *roots* Greek and Latin ; or to send up like a sugar loaf the veneration in Idolatrous devotion instead of cultivating in a natural way the true growth of brain and thus the real and true religion of manhood. Spiritualism must and will renovate and change entirely our system of education and bring our colleges to, and to, the teaching of the religion of manhood or Spiritualism. Every person is an Idolater, a Pantheist or Spiritualist. Reader, hearer, which art thou ? if either of the two first, here is work before thee, and the tools are ready at thy hand and thy power is ample to use them and in thy lower plane of evolution thou canst not know the beauty and joy of the higher and more unfolded life and religion of the third phase until thou hast tasted it. Learn, grow, develope, unfold thy powers and faculties and become a spiritualist in its true and real sense, and come to the knowledge of the truth as it is in the Harmonial Phylosophy, life and age, *amen.*

LECTURE NO. 3.

BY WARREN CHASE.

Death as exhibited in a transition by Apoplexy.

PREPARED FOR THE PRESS BY THE AUTHOR, AT AKRON, O., FEB. 5, 1856.

AN ANGEL'S VISIT.

BY HATTIE.

An Angel came to me one night,
In glorious beauty clothed ;
And with sweet words of hope and joy,
My way-worn spirit soothed.

He fanned my cheek and burning brow,
And cooled my fevered brain ;
And with his own deep music-voice,
Sang many a loving strain.

He bade me ask for any gift
Within his power to give ;
For death's cold arms to bear me hence,
Or countless years to live.

For riches, honors and domains,
A scepter, crown and throne ;
For friends with loving hearts to twine
Around my happy home.

“ Not these, dear Angel bright,” I cried,
From each, and all I’ll part,
If thou’lt bestow that richer gift,
A pure and spotless heart.

The Angel smiled (with such a smile
As only angels have ;)
Then sighing low, a diamond glass
Into my hand he gave.

“ Oh, mine is not the power,” he said,
To fit thy heart for Heaven ;
The gift to purify thy soul,
Unto thyself is given.

“ But look within the faithful glass
 That I have given thee ;
 And there within thy outer self,
 Thy inner self thou’lt see.”

I looked—’twas strange, but there I saw
 Two beings joined in one ;
 For clearly through the outer shell,
 A radiant spirit shone.

Long, long I gazed, and years on years
 Seemed there to pass away,
 But still I saw that spirit bright,
 Grow brighter, day by day.

At last ’twas free—free from the shell
 That dimmed its brilliant glow,
 And upward flew on angel wings,
 And left the shell below.

I shall trespass upon the customs of Sunday speakers on this occasion by taking for my text a real and tangible object instead of a sentiment, or historic sentence of ancient or modern time. I can perceive no reason why we should not make texts of real objects as freely as of words and sentences. My text may be found in two parts. One part confined and deposited in a burying-ground near the Maumee River, the other part is a spirit, and resides in a home where only spirits can find, feel, or see it. One week ago the parts were united and composed one of the most beautiful and symmetrical, cheerful, harmonious and happy beloved, and loving young females of a neighboring city. One over whom about twenty-two years had shed their sunshine and showers, and around whom had clustered the affections of an Uncle, and Aunt, a cousin, and many near and dear friends, each blessing and being blessed by her in each season of the fleeting year. One upon whose cheek bloomed the rose of health, through whose veins the crimson current flowed rapidly and strongly, whose heart beat musically, sending its ruddy glow throughout the beautiful frame which might have been taken for a model by an artist. The mental and spiritual currents of existence were also floating gayly along the life time, dancing and singing

with the gay, sympathysing with the afflicted, dropping a tear with the sorrowful and a coin to the beggar, giving kiss for kiss, and kiss for blow, love for love and pity for hate, laughing at the stupid idolater and religious bigot. *Her* religion was to make others happy, and to be happy herself. *Her* book of revelation was nature, and her belief in God founded in his works which surrounded her. Her whole life was like the limpid mountain stream hurrying over its bed of pearly sands and smooth pebbles, full of merriment and gayly dancing on its way to its ocean home. When the last day of the January which has just left us had nearly reached its noon over the city of Cleveland, this lovely being, then on a visit at the home of friends in that city, with her Uncle who had been to her as father, since the transition of her parents and only sister, which occurred in the days of her childhood, was waiting for and expecting the calls of friends with whom she had parted late at a social gathering the previous evening. The clock told eleven. She was sitting by the table reading a novel. The valves of the heart opened to shut no more forever. All vital action in the body ceased. She fell on the floor a lifeless form under a stroke of Apoplexy. The arrow of death had pierced the heart. She was dead. The frightened females of the household rushed to the room and called quickly at the next dwelling for aid. The call brought me from my writing table with others to assistance. We raised the form to a sofa,—no signs of life,—no returning action,—no hope of repeated smiles and tears—of renewed joy and gladness in that form gladdened the hearts of the friends—she was dead—died in the very act of reading a novel instead of the bible—had danced and sung but a few hours before,—belonged to no church—professed no religion—acknowledged no hope of heaven through the “aton-ing blood of Christ”—never prayed with the Christian nor done penance with the saint, yet died beloved by all who knew her without an enemy in any sphere (unless the Jewish God were one) every one who knew her blessed her, loved her, wished her happy. No evil thought or motive had entered her heart.

she had no accuser,—none to appear with complaint against her at the bar of man or God, for she had wronged no one.

My text is now before your minds roughly sketched, for I am not an ideal painter, and can never do justice to the things or scenes I would describe. I now propose to examine my text from this point of description forward, and carry the scene to a termination as it would be presented in commentary by three different conditions of mind, each of which has a strong delegation in our large cities and towns. The Christian, the Pantheist, and the Spiritualist: I will first present my text to the ardent, honest, devoted, sincere, and consistent Christian, who *believes* to be saved and deems a religious *belief* essential for salvation in all persons, and that all who do not have a belief and change of heart must endure eternally the damnation of hell, Brother, Sister—what was the condition of this lovely maiden one hour, one day, or one week after the body fell lifeless on the floor. The first answer comes from a small fraction of those who call themselves Christians, and who worship in, or on, the Bible, and they say Christ's blood atoned on the cross for all her sins, and she was at once translated to heaven where every spirit is happy singing praises to God and the Lamb forever in one grand and eternal concert of joy and delight. Then another larger fraction answers, she sleeps in unconsciousness until the resurrection trump shall wake the dead and bring her lifeless body again to its form and reanimate it with her spirit anew. Then it will appear before the tribunal of Jehovah and receive its sentence according to the light and knowledge, the belief and conduct of the earth-life, and if as you say she danced and read novels, laughed at the Christians and neglected her bible in this Christian land, she must go with the wicked and be burned up root and branch,—or,—stop, says another voice, not annihilated, but “turned into hell with the nations that forget God.” Then comes the voice and answer from the majority side of Christian believers and bible worshippers. Her spirit went from the body in which it had been living in sin, dancing, and reading

novels and neglecting God's word and disregarding his preachers, suddenly and directly to its account at the bar of judgment, and if the bible be true there is no hope of salvation for her soul, for if *she* can be saved, then we have no reward for our acts of devotion and belief in Christ and in his atonement. She must be eternally miserable or there is no virtue in a change of heart and christian baptism. Alas! it is a sad picture and doubtless given as a warning for others to prepare for death, for we know not at what moment the arrow may strike each of us and carry us suddenly and unexpectedly before the bar of God where all probation ceases, and all opportunity for reformation ended. Her case is a lamentable one, but there is no hope, no escape, she sinned away the day of grace carelessly and must now take the penalty of the offended law. But, asks one who loved her all her earthly life-time, is there no hope of happiness for her in the other life if no being from the earth has accusation against her, and if all loved, who knew her?—no, says the unrelenting Catholic,—no, says the stern uncompromising Protestant. God's law, not man's had been broken, violated, trampled on by her,—“but she had wronged no creature, “no matter, she had disregarded the teaching of Christ, she had not acknowledged the Savior, and she must go to endless misery. Such is the plain teaching of the Bible, and it is God's revealed word and law, and we must take it as it is, not as we would have it to be.” But, asks the friend, is there a being on earth, a mortal, who under the circumstances would send this maiden to eternal misery even if she had wantonly disregarded his law, when she had not injured him. Perhaps not, but God's justice requires strict obedience and full and complete execution of its edicts. His law is perfect and must be strictly executed, it is revealed to us it furnishes no escape for this damsel from the hell of the sinner, it is truly painful and lamentable, but the fault is hers, and we must take and give warning from it.

Now a more sceptical friend of the damsel appears, and enquires, “what are you speaking of as appearing before the bar

of God and being sentenced to misery? Is the soul or spirit of my dear friend a thing, or substance, or personal being, that you can talk thus about it, as if it were really she, as she was when alive?" No, says the Christian, not material, but may be in some form of conscious existence, which she will retain until the resurrection, then she will have her body again, and in it sensation and capacity for physical suffering. "But that is impossible, as science plainly proves," replies the sceptic. "These bodies go to make other bodies, and may die in many different bodies ere the resurrection, and it is certain tain that a large part of the very material in the human bodies now on the earth has been in, and much of it at the death of, other bodies," Ah, replies the man of God, we have nothing to do with your science or reasoning, we rely on revelation, and that is superior to reason, and science, and nature. God can do what he pleases—he never consults law, nor nature—these things are marvelous, and miraculous, and supernatural, and above our capacities of comprehension; we can only believe and tremble at the wonderful power, and wisdom, and revelations of God, but can never comprehend his dealings with his children. "Then I hope," replies the sceptic, "I shall never be blamed for not believing what I cannot understand or comprehend. If it is a mystery it can be of no use to me, but I would like to ask how my friend can have conscious individual existence without form, or how she can have form without matter, and how she can suffer or enjoy without personality and self-consciousness?" Christian—"With God all things are possible. I have already said we cannot understand these mysteries, and again: "The natural man cannot understand the things of the spirit." Sceptic—"But how can we rely on, or be tried by, what we cannot understand? How can that be a revelation which we cannot receive or obtain the meaning of." Christian—There is enough we can understand, and he who will not receive and trust in the Bible and the Savior, must take the penalty of the law and be damned, for so it is to us revealed and written in God's Holy Word.

am not disposcd to contend much with infidels, for to me
hey seem hardened in sin and blinded in wickedness of unbe-
ief. Sceptic—" But I desire to learn of you if your doctrine
ffords any light for me in regard to the condition and desti-
y of my friend, whose heart so suddenly ceased to beat, in
he spring time of life and joy, of youth and health, and to
scertain if your researches among what you call the revela-
tions of God, afford you any light by which I can learn her
present condition and future prospects, but I find cold comfort
rom you. Your doctrine seems really horrible to me, when
you ask me to love a being with Infinite power and above all
harm, who would cend a portion of his children, or creatures
of his creation, by a law of his enacting, into endless, hope-
less, and remediless woe and misery, for not controlling a
belief which is in all such persons involuntary, or for not doing
certain acts, the consistency or necessity of which could never
appear plain to such persons, and especially when these acts,
or this belief, could in no wise affect the creator, and then to
have you tell me my dear friend, who never harmed a being
willingly or knowingly in her life; is sent away as one of these
sufferers eternally, I am somewhat inclined to criticise your
authority, and while its only evidence is in itself, and it is dis-
tinctly opposed to reason, to nature, to philosophy, and to
science, I must reject it and say I do not believe my dear
friend has fallen into the hands of such a cruel tyrant, for to
me the God you describe appears as such, and the destiny too
horrible to be really true. And again, I find you have no
system or theory that is consistent with itself, or on which you
all agree who admit the divine origin and revelation of the
Bible. I could not worship or love a being of more cruelty
and severity than any mortal, however degraded, would mani-
fest, and I do not believe there is one on earth who would,
from the promptings of his own nature, sentence my young
friend to such a fate. You may fear and worship such a God,
I cannot, and I am glad your doctrine does not harmonize with
reason, for I hope for an age of reason yet, even on earth."

Christian—Well, we must take the consequences of our belief and acts, I expect to be judged by the doctrine of the Bible I understand it, and I expect all others to be judged by it also and by it I can only perceive an endless hell for you and your young friend, with only a narrow chance for *you* to escape repenting and believing while here, and none for *her*, as she has sinned out her day of grace and already gone to hell account. I shall pray for *you*, but prayers for her would be no avail now. Sceptic—"You need not pray for me if you cannot for her. Where she has gone I choose to go. She was good, and pure, and virtuous, and true, while here, and I shall trust my fate with hers. As your religion cannot save her, you need not reach it out after me, for if such persons go to hell I choose to go also. I cannot accept your religion nor be saved by your doctrine. The light of this century, brother, is bearing too bright and strong for your dark teachings, and blind superstitious devotion to mysteries. You must soon revise your creed and even your Bible, or reflecting minds will discard them altogether; those who do not belong to your church will not believe *their* friends go to such a hell as you describe nor to any hopeless and endless misery, nor will a reasoning mind believe each and all are at once and forever, alike equal, ever after death overtakes them." Christian—Well see it is not profitable for me to talk with you on this subject for as you reject the Bible and revelation, you reject all evidence of an existence after death, for all we find is contained in that book, and if you put out that light, all is total darkness beyond this life, and if you admit it, then my doctrine is substantiated, and your friend must be lost. You choose to give up the Bible, and thus all light on a future existence. Sceptic—"You are a little too fast, friend, I have found abundance of evidence in nature of an existence beyond this state of being—found both science and philosophy to confirm it, in chemistry, phrenology, clairvoyance, and several other branches, and then the spiritualists pretend to have abundant proof of a spirit life, and whether they have or not, they have a

ady converted thousands whom your teachings could not
ach." Christian--Well you may rely on such humbugs and
nsense if you choose ; I shall not, they are too ridiculous for
e, especially clairvoyance and spiritual manifestations as
me call the ridiculous nonsense of those low ignorant and
mple minds who run after such things. We may as well part
w. Good evening.

Thus I turned to the Christian with my text, and although
furnished no evidence from nature, none from science, none
om philosophy, and none from reason, and none from the in-
inctive and emotional feelings of our hearts, of the truth of
s doctrine, yet he could, with his creed and doctrine, thus
uelly and mercilessly send this lovely being to eternal mis-
y, and rest all the evidence of the truth and justice of his
cision, on the opinions of himself and others, of the opinions,
eanings and interpretations of writers and speakers who
ved long ago, in the dark and ignorant age of the world,
hile the value of those old opinions rests solely on claims
hich the authors set up for themselves. Moses said God
lked to him, and therefore God did talk to him. David said
e Lord aided him in his battles, and of course we must be-
eve it, for it is written in the book on which we have stamp-
the word *Holy*. Joseph dreamed who was the father of
sus and of course his dream was reliable. Jesus said those
ho did not believe should be damned, and that the torment
the damned was endless, therefore it must be so or we have
evidence of a God or of spirit life. I next submit my text
a Pantheist, usually called an Infidel, and sometimes erro-
ously called an Atheist, because he has no Idol God nor
real God to worship. He says, your beautiful maiden ceased
be a conscious individuality when the heart ceased to open
d shut its valves, she ceased breathing, and thinking, and
eling at the instant the arterial action ceased; and she has
ased to think and feel forever ; all that is left of her is the
dy, which will soon crumble to dust or mingle with the ele-
nts, and a few years will obliterate all and every evidence

that such a person existed. In the midst of life came death, and the happy, conscious being ceased at once to be conscious. It would have been the same had she been happy or unhappy, active or idle, for

“Death uniteth the children of toil and of sloth,
And the democrat reptiles carouse upon both.”

Death is the leveler and equalizer of all living beings—man, animal, tree—all are equal when death overtakes them—there is no misery, no suffering, no joy, no pleasure more for you than for your young friend. If life was pleasant and happy, it was indeed a pity she could not have escaped the shaft and lived to enjoy more years, and let some one of the thousands of unhappy beings, to whom life is a burden, meet her fate, and thus escape a misery which is only a shadow of what the Christian believes hell to be; but “fate will have its fixed course,” and we need not war against it—a few years more and you will all forget and be forgotten, and sleep together in unconsciousness. Give yourself no uneasiness about your young friend; she had no pain to suffer at death and can never suffer more—she “is not but is not”—the crucible and the scalpel have alike failed to find a soul or spirit in the living or the dead, and the microscope and the telescope have both failed to find a spirit, or a place where one dwells. Such things and places are real only in the minds and imaginations of fanatics and visionaries; they are not real, and you may as well give them up at once. Your Bible evidence is no better than an old book full of tales to frighten children with, and all other evidence is precarious and unreliable, visionary and idle, and may as well be discredited at once. Ghosts, and dreams, and visions, and noises, and warnings, and even spirit rappings, are all delusions and unworthy a sound mind. This life is all we are sure of, and in it we should all live so as to enable each and all to enjoy the greatest amount of happiness, to do which we must always obey, and be in harmony with, the laws of nature, then such sudden event will cut short our joyous life, nor will we any be unhappy. Mourn not over the exit of your friend,

cannot realize it and it will only keep you unhappy. Learn the event a lesson, and teach others to avoid similar cases. This is indeed "cold comfort," but far better than received from the Christian teacher—no Bible, no Spirit, God, no heaven, no hell, no joy, no misery, no soul, no mind, consciousness, no existence—well, gloomy as it appears and it is better than the doom of misery and eternal wailing, certainly by far more reasonable. No wonder so many intelligent people adopt it as a belief to escape the creeds and consign their friends and themselves to endless misery. "was but is not"—beautiful, lovely, joyous, happy, all d with the motion of the heart-valves. There must be defect in the machinery of creation—an imperfection in law and in the power that establishes or actuates creations organizations of individual being. If we only had an intelligent God we could avoid the breaking of the chain of ; if he, or she, were only good and loved his children or ntic beings, we could escape the terrible fate which Chris- fear will befall those who do not believe in their creeds. ed away with a sad heart from the gloomy picture which tudent of science and materialism presented for my af- d mind and was meditating on the effect of such teaching, , lo, an Indian, a real red-man of the forest, wrapped in lanket and moccasins, met me, and for a moment I sought iew of my text. Ha, said he, your lovely white squaw gone to the spirit land and is dancing gaily and happily the green grass and limped brooks of the red-man's hunt- grounds, where the Great Spirit supplies all her wants and ides plenty of birds, and beasts, and flowers ; she is hap- and meets plenty of squaws, and warriors, and pappooses e. She was good, she is better now ; she was happy, she ppier now. You may find her when you go to the hunting nds. Great Spirit told the medicine-man these truths ago, and we believe them, because medicine-man was good never lied to us. I kept on meditating. Poor ignorant man, with no science. no bible, no religion, thou hast given

a better system than Christian, or sceptic. How nature and the heart wishes thy belief could supplant the terrible trine of the Christian, and the cold philosophy of the sceptic; but thou art ignorant and despised, poor, and thy race fading from earth and surrendering thy beautiful earthly abiding grounds to the tread and tyranny of civilization. Hope thy new home, if thou findest it, in spirit-land, will be plundered from thy use.

I come now to the spiritualist, for his theory, and here as well embody the theory in the facts as they actually occurred in the presence of one possessed of the interior sense of consciousness of spirit presence, and of susceptibility of impressions opened, faculties, which like that of reasoning, like that of music and harmony, are unknown to those who do not possess them, or rather have them tightly enclosed. As the rosebud has its beauty and fragrance. Soon after the action ceased in the body, and the mind was thereby deprived of that instrument of expression for its consciousness, by its side : all was still in death ; even the mind could find no expression of its existence in consciousness ; for a few moments its instinctive but unconscious powers were centred in an effort to reanimate and again control the bodily frame, in vain, *it* was dead, and its vital action had ceased forever. A little over an hour passed after the body fell to the ground. I was still standing by its side as it lay quietly on the sofa. The efforts of friends and physician to restore it to life had been fruitless, when I perceived (not with the organ of sight) a strong current of etherial magnetism (even to me sensible to touch) passing from the top of the head. This continued for nearly an hour, then ceased altogether ; when this elemental current was broken, the countenance of the body assumed a gentle smile, which rendered it beautiful even in death ; but the elemental magnetism which had escaped had already organized at first cloud-like, and then formed a most beautiful and symmetrical, highly etherial, transparent, lucid and almost perfectly white female form, which was now almost directly beneath the body.

body : slowly the substance centralized, condensed, con-
d, and became more and more perfect in its parts and
es, still the maid, was unconscious. Near the newly-born
stood a male and female, apparently more dense and
ct, and each vitalized and controlled by a mind—living,
ing, seeing, feeling and apparently conscious of all that
assing, with apparent knowledge of results, and with ev-
satisfaction and even pleasure. They stood apparently
n each side of the new form

* * * * * "it stood

All beautiful in naked purity,
The perfect semblance of its bodily frame,
Instinct with inexpressible beauty and grace,
Each stain of earthliness
Had passed away, it re-assumed
Its native dignity and stood
Immortal amid ruin."

slowly approached from the right a third person, more
t, even very radiant, almost dazzling in his brightness, he
t seemed masculine) touched with the tip of the finger of
ft hand, the forehead of the new form, and gently breath-
her face and was instantly gone as if his brightness
t oppress her sight. The lids slowly opened, the lips
d, she breathed, a heart beat, a hand raised, a foot moved,
as alive and awakening to consciousness, but like one
arousing from dreamy sleep, was not yet sure it was her-
or what she was. A loose robe of beautiful purple hue
placed about the new form by the female on her left ; this
ed to awaken in her more consciousness, and the head
ed slightly to the left, and the eye, which now had vision,
ht the form of the female by its side ; a look of surprise
gled with joy was instantly expressed, as the faint and
expressed word *mother* was radiated on the new features
met the full, clear, distinct expression from the other,
" daughter, my daughter," as the light and ethereal form
the child glided into the arms of its mother, who had long
ded in that sphere, their lips met as the arms of each

fondly clasped the other ; again the new one started and ed earnestly in the eye of the mother. "Why w dream, why don't I 'wake.'" "You are not dreaming dear," gently responds the mother. The man seemed what impatient and gently took hold of the arm of the one as it loosened its hold on the mother, and the face t and met a bland and beautiful smile, with the words, dear child you are with us now." With a look of joy expression of "my dear father," she seemed to almost into his paternal bosom. Still more astonished than b she looked earnestly in his face as she exclaimed, " d me what this means ; do I dream ? it is a dream ; I must 'w "No, my dear, it is not a dream." Gently unloosing her his arms and pointing one side, "do you know who tha says the father, pointing to a beautiful young female who looking and impatiently waiting a chance to greet the spirit. "Yes, it is sister," and the two forms were soon le closely in embrace and fondly caressing each other, one pleasure and astonishment almost bewildering the senses the other in an extasy of delight and joy. Slowly they the embrace of love, and the new one looks at each o three in turn, then shuts and opens her eyes and puts her to them, and seems almost bewildered in amazement at is around her ; but another impatient female stands waiti greet the new sister—a play-mate of years, and a near dear friend, who had entered the spirit-sphere but a few v before. (A niece of J. W. Edmonds.) The sister directs th and passes the hand of the new one to her, and such tend pressions of love and delight as were expressed by ea they almost mingled their ethereal forms in caressing fon would melt to tears the hardest heart of earth. "Why, Ma "Why S—— ! is it possible I am dead ? and is this the spir I heard so much about ? I knew you died, but where am I is a dream ; I must awake. Oh, dear, I wish it would always." "It will last always ; you are not dreaming, M Look there," (pointing at her body,) says S——. A shu

ed over her new form and a cloud over the brow, as she looked for the first time at her body, which a few hours before contained her consciousness and love. "Oh, is it true? I am dead? But what is that singular looking stranger do by my body, with his finger on the head? How curious looks! he seems almost transparent and like father. What makes him look so? See, he seems to see and hear us." The mother replies, "He is a medium; he does hear a part of our conversation, and dimly perceives us, but neither his sight or hearing is clear and distinct as ours." "Why does he not tell me and the others not to take on so? Can I not tell them how happy I am?" "They could not understand him—they would think it was imagination—it is real to him, but he cannot make it so to them." "Oh, how I wish I could tell them not to weep so! and there is dear aunt and cousin, how they will cry when they hear I am dead! and I cannot tell them how happy I am; how I wish they were mediums like that stranger man! he seems so calm and happy as he looks at my body and at us; but still you say he does not see us—why, father, he seems to see us—there, see him look at me as if he heard me." "Yes, daughter, it is real to him, but he does not see as we see each other. Do you want to go back and live in that body?" "Back! no, I guess I don't; but I am still afraid it is a dream; it seems so strange, and this body is so light and beautiful; how came I by it, father?" "That is too deep a question to answer now, my dear, you must rest while, and if you have looked long enough at your body and your friends around it, we will go." "But where can we go, mother?" "To our own home, my child." "And will you go, —?" "Yes." "And sis and all? well, let us go; I shall never want that body again, nor to see it, even, if I can have it, it is so much better; and how sudden the change! how light I am! why I can go *right up* or any way—how strange it seems! did it to you, S——?" "Yes, but I have got used to it now." "Mother, how happy you look; how you have grown since she died." "Do not say died, dear; we

are not dead ! say come to the spirit home." "But where are we going ? Oh, how beautiful those flowers are ; can I pluck one ?" "Yes, all you want." (Her sister brings her a bouquet of beautiful flowers.) "How fragrant they are ! How beautifully those birds sing ! are they birds ?" "Yes." "But they sing in concert and accord ! what music—but what is that yonder so clear and calm ? it cannot be water ; do you have water in the spirit-world ?" "Yes, but not like that you saw on earth." Be more quiet, my dear, you need rest : your body is new and cannot endure much yet." "But where does this beautiful winding path lead to ?" "To our home ; we shall soon reach it and you can then rest, and after that we will show and tell you all we know and learn more." "How beautiful, how fragrant ! how happy I am ! bless God, I am not dead nor asleep. Oh, this beautiful scenery, these beautiful trees, and shrubs, and flowers, and birds." The parents lead off in the winding path, and the two girls, holding each an arm of the newly arrived spirit sister, follow, and all disappear from earth as they approach their spirit-home, where other friends await them.

This is the doctrine of Spiritualists, and it has love, charity, nature, reason, philosophy, science and facts to sustain it, and is beautifully true, at least to me.

"The chains of earth's immurement
Fell from Ianthe's spirit ;
They shrank and broke like bandages of straw
Beneath a wakened giant's strength.
She knew her glorious change,
And felt in apprehension uncontrolled,
New raptures opening round ;
Each day-dream of her mental life,
Each frenzied vision of the slumbers
That closed each well-spent day,
Seemed now to meet reality.—SHELLEY.

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